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ABSTRACT

One hundred and twenty citations of books, periodicals, and government documents dating from 1913 to 1969 are included in this annotated bibliography of selected anthropological materials related to the influence of culture on the learning process. The bibliography is designed to assist those venturing into the area of "non-formal" education to explore the basic tenets of learning and teaching that have existed in the fabric of many cultures since ancient times. The sources are separated into three broad areas, but many of the references range in content across all three categories. Section A lists general works which treat education from an anthropological view. Section B encompasses a number of case studies of the educational processes in divergent cultural systems. Section C suggests and examines some of the culturally significant variables such as language, world-view, and modes of social control in the learning-teaching phenomenon. Within each section, alphabetically arranged author entries contain complete bibliographic information. (Author/SJM)

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BIBLIOGRAPHIES IN NON-FORMAL EDUCATION

Number 1: NON-FORMAL EDUCATION IN ANTHROPOLOGICAL PERSPECTIVE.

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Number 1: NON-FORMAL EDUCATION IN ANTHROPOLOGICAL PERSPECTIVE.

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FOREWORD

"Non-formal" education is a relatively new term, but the concept has a firm theoretical basis in the earlier work of anthropologists who were concerned with cultural influences on personality development among traditional peoples. In 1943, at a symposium on education and culture, Robert Redfield addressed his comments to the informal, daily transmission and renewal of knowledge, skills, and values among the natives of the midwestern Guatemalan highlands. In 1956, Melville Herskovits discussed the issues of education and culture when he made clear the distinction among enculturation, education, and schooling. He claimed that although all three were part of a broader learning process which equipped the individual to function as an adult member of his society, enculturation pertained to both directed and non-directed learning, while education was purposefully directed learning, and schooling was that aspect of education performed by trained specialists in designated locations and at particular time intervals.

This bibliography brings together selected anthropological materials related to the influence of culture on the learning processes. Education is viewed as a cultural process in its broadest sense, be it informal, formal, directed, non-directed, institutionalized, non-institutionalized, conscious, unconscious or incidental.

The sources are separated into three broad areas, but many of the references range in content across all three categories. Section A lists general works which treat education from an anthropological view. Section B encompasses a number of case studies of the educational processes in divergent cultural systems. Section C suggests and examines some of the culturally significant variables such as language, world-view, and modes of social control in the learning-teaching phenomenon.

The brief annotations do injustice to the wealth of knowiedge embodied in these works, but they do attempt to capture a theme or a direction which may prove worthy of scholarly pursuit in an effort to underpin the idea of "non-formal" education with a theory of pedagogy which incorporates principles of psychology, sociology, and anthropology in its frame.

It is hoped that this bibliography will assist those venturing into the area of "non-formal" education to explore the basic tenets of learning and teaching that have existed in the fabric of many cultures since ancient times, a task that might add insight to factors previously ignored in the establishment and transference of formal schools.

Cole S. Brembeck, Director
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May, 1971

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B. CASE STUDIES IN EDUCATION AND CULTURE

C. A CONSIDERATION OF VARIABLES IN CROSS-CULTURAL LEARNING

A. GENERAL SOURCES IN EDUCATION AND CULTURE

Boas, Franz. Anthropology and Modern Life. W.W. Norton and Company, Inc., 1928: New York.

Dr. Boas devotes an entire chapter of this text to the relationship between anthropology and education. He discusses such factors as environment, sex, and ethnic differences and their influence on the cultural transmission process.

Brameld, Theodore. Cultural Foundations of Education, An Interdisciplinary Exploration. Harper & Brothers, 1957: New York.

In this book, Dr. Brameld brings the cultural approach of anthropology to bear on the field of education. He thus unites ideas of anthropological theory with those of psychology, sociology, history and philosophy of education.

Bryson, Lyman. "Anthropology and Education." D.D. Brand, Fred Harvey (eds.) So Live the Works of Men, 1939, pp. 107-115: Albuquerque.

In linking anthropology and education, the author touches upon a number of areas, from incidental instruction to education as a complex organization of cultural behaviors.

Ehrich, Robert W. "The Place of Anthropology in A College Education." Harvard Educational Review, XVII, 1947, pp. 57-61: Cambridge.

In this article the author emphasizes the value of anthropology as an integrator of knowledge and a goal setter in the movement toward a world culture.

Erikson, Erik H. Childhood and Society. W.W. Norton and Company, Inc., 1950: New York.

In part two, the author depicts childhood in two American Indian tribes from a social-psychoanalytic perspective providing much insight into the formal and informal nuances of child training in a traditional cultural environment.

Gillin, J. "Personality in Preliterate Societies." American Sociological Review, Volume IV, 1939, pp. 681-702.

This brief review of the early literature on the study of personality in preliterate cultures is especially useful for its extended bibliography on child training and educational practices among preliterate peoples.

Goldenweiser, Alexander. "Culture and Education." Social Education Stanford Education Conference, The Macmillan Company, 1933: New York.

Professor Goldenweiser traces educational history from the primitive family to the progressive school. He refers to many informal and non-school learning events in the course of his presentation.

Gross, Carl H., Wronski, Stanley P. and Hanson, John W. (editors) School and Society - Readings in the Social and Philosophical Foundations of Education. D. C. Heath and Co., 1962: U.S.A.

In section 1 of chapter two, excerpts from Arthur Todd's work "The Primitive Family as an Educational Agency" presents some interesting analysis of the goals and means of obtaining these goals in the traditional family viewed as an educational institution. In the second section of the same chapter Dr. Brubacher discusses the emergence of the formal education system as a result of the growing complexity of social groupings, and proceeds to compare the informal learning among primitives with aspects of formal book learning.

Hambly, W.D. Origins of Education Amont Primitive Peoples, Macmillan and Co., 1926: London.

This is an excellent comprehensive account of natural educational activities among primitive peoples. The educational goals of efficiency and social solidarity are put forth and numerous pedagogical techniques such as educative play and story-telling are described as the means to realizing those goals.

Havighurst, Robert J. Comparative Perspectives on Education. Little, Brown, and Co., 1968: Boston.

The entire volume represents an interesting comparative study of non-formal and formalized educational processes in several uniquely different human collectivities. The author begins with a view into the natural learning/teaching activities of the Hopi Indians and follows with an insightful investigation of the educational processes portrayed in social systems which are at different levels of development and operate on divergent national themes (goals).

Henry, John. "A Cross-Cultural Outline of Education." Current Anthropology, Volume I, Number 4, June 1960.

The author presents an excellent overview of the application of cultural and social anthropology to the discipline of education. The outline and text is primarily concerned with education as a social process, reviewing informal as well as formalized aspects of that process.

Herskovits, Melville J. Man and His Works. Alfred A. Knoff, 1956: New York.

Professor Herskovits discusses enculturation as a learning process. He directly relates the notion of enculturation to the discipline of education in his chapter on "Education and the Sanctions of Custom" where he distinguishes enculturation from education and schooling.

Hewett, Edgar L. "Anthropology and Education." American Anthropologist, VI, 1904, pp. 574-75.

In this short article the author calls for a scientific approach to pedagogy based upon the science of man and culture.

Hoernle, A.W. "An Outline of the Native Conception of Education." Africa, Volume 4 Number 4, 1931, pp. 145-163.

From a cultural relativist perspective Dr. Hoernle urges a closer look at the social goals, social structure and social organization in the inculcation of formal schools in traditional cultures.

Johnson, Charles. "Education and the Cultural Process: Introduction to/and Symposium." American Journal of Sociology, May 1943, Volume XLVIII No. 6.

Prominent among the anthropologists and sociologists at the symposium were Mead, Redfield and Malinoswki. They presented papers on the discipline of education in its broader aspects, and on education as a part of the cultural transmission process. The author, in his introductory remarks, discusses how education originally was carried on informally in the context of the family or in the tribe, and how it was indistinguishable from the whole matrix of living. He also conveys his dismay with the growing conflict between the informal educational procedures of the family and the formal processes of schooling.

King, Irving. The Social Aspects of Education, The Macmillan Company, 1914: New York.

Initiating with F.C. Spencer's article on informal and formal education among the Pueblo Indians, the text continues with the evolutionary determinants of formal schools, rural education, continuing education and an entire treatment of education as a social process from the content of the home to the classroom.

Kluckhohn, Clyde. Mirror for Man. Fawcett Publications, Inc., 1968: Greenwich, Connecticut.

In this excellent introduction to modern anthropology, Professor Kluckhohn makes several references to the subject of education. He distinguishes regulatory from technological training and comments on several other facets of the learning phenomenon.

Kneller, George F. Educational Anthropology: An Introduction. John Wily and Sons Inc., 1965: New York.

Dr. Kneller presents a superb introductory investigation of the relationships between education and cultural anthropology. Moving from an analysis of indigeneous educational processes, he discusses the factors related to the evolution of formal education in the modern social context. He concludes with an examination of education, cultural contact and the phenomenon of social change.

Linton, Ralph. The Study of Man. Appleton-Century-Crofts, Inc., 1936: New York.

Chapter Twenty-six discusses the influence of culture on Personality development. The author addresses himself to the area of unconscious training in comparison to the conscious training characteristic of the formal education system role in the cultural molding process.

Luomala, Katherine. "Polynesian Literature." Encyclopedia of Literature, J.T. Shipley, Ed. Volume 2, 1946, pp. 772-89.

This incredible account of polynesian literature describes a number of formal learning centers and activities of education in their primitive island cultures. The author talks of schooling or training in "primitive universities" in New Zealand and the society islands where persons of noble birth sojourned to learn composition, narration, and chanting as well as ancestral lore, genealogies, religion, magic, navigation, agriculture and other things from scholar priests.

Mair, L.P. Studies in Applied Anthropology. University of London, The Athlone Press, 1957: London.

Section IV deals with the role of the anthropologist in educational planning with an emphasis on the need to inquire into human needs and the laws of social interaction innate to the culture one is working in.

Malinowski, Bronislaw. Sex and Repression in Savage Society. Harcourt, Brace and Company, Inc., 1927: New York.

Professor Malinowski broaches the subject of education in several sections of his text. Chapter four in particular, "Apprenticeship to Life," encompasses child development and the families role as transmitter of culture. He mentions later how it is the nature of the educational process to be grounded in a firm emotional foundation and transferred through well defined concrete influences.

Mead, Margaret. "Primitive Education." Encyclopedia of Social Sciences. Volume V, Macmillan Co., 1931, pp. 399-403: New York.

After describing primitive education as "the process by which preliterate peoples induct children into the cultural tradition of the tribe," Dr. Mead proceeds to draw from many anthropological studies to illustrate the various educational practices and theories of different tribes.

Mead, Margaret(edit) Cultural Patterns and Technical Change. UNESCO, 1955: Paris.

In section three Dr. Mead reviews the cross cultural aspects of fundamental education. Beginning with some comments on traditional educational patterns, the author proceeds to delineate the cultural factors that must be considered in the new formal educational institutions and practices which are employed in the name of development programming for fundamental education.

Mead, Margaret. The School in American Culture. Harvard University Press, 1951: Cambridge, Mass.

Dr. Mead examines historically three kinds of schools in American society: the little red schoolhouse, the academy, and the city school. She discusses the transmission of culture in these schools with a comparison to primitive societal models for cultural transmission (sibling, parant, grand-parent). She proceeds to expound upon the rapid change in American society and the difficulty of cultural transmission within the context of the "generation gap."

Mead, Margaret. "Our Educational Emphasis in Primitive Perspective." American Journal of Sociology. Volume 48, 1943.

In this work, Dr. Mead contrasts modern conceptions of education with primitive concepts. The primitive emphasizes the need to learn that which is traditional, and concentrates primarily on the child as the learner. Dr. Mead warns us of the need to combine the primitive idea of learning something old (cultural continuity) with the modern notion of making something new (change and innovation).

Montessori, Maria. Pedagogical Anthropology. Frederick Stokes, 1913: New York.

Emphasizing the relationship of the child's education in the context of his "whole" environment, the author brought many anthropological notions and methods to the education process.

Pettit, George. "Primitive Education in North America." American Archeology and Ethnology. Volume XLIII California University Publications in American Archeology and Ethnology, 1946, pp. 1-182: California.

This outstanding investigation of conscious and unconscious educational practices among primitive peoples of North America reconsiders previous analysis of primitive styles of learning and teaching, and suggests some new ways of looking at the variables and processes of cultural transmission.

Read, Margaret. Education and Social Change in Tropical Areas. Thomas Nelson and Sons Ltd, 1955: London.

The author points to the need to adhere to the social heritage of the indigeneous culture in an attempt to achieve new goals of social action with the least amoung of social disharmony and disintegration. Within traditional social forms, she refers to the numerous informal as well as formal means of educating and socializing the individual. She proceeds to draw inferences about the development of community programs in regards to traditional socialization factors.

Rosenstiel, Annette. "Educational Anthropology: A New Approach to Cultural Analysis." Harvard Educational Review, XXIV, 1954 pp. 28-36: Cambridge.

Dr. Rosenstiel advocates the development of a curriculum in education and anthropology. She views education as a universal phenomenon necessary to cultural transmission and renewal.

Smith, Edwin H. "Indigeneous Education in Africa." In Essays Presented to CG Seligman, edited by E.E. Evans-Prichard et al. 1943, pp. 319-34: London.

This brief essay on tribal education in Africa demonstrates the effectiveness of non-school learning and teaching activities in preparation for adult life.

Spindler, George D. (Editor) Education and Anthropology. Stanford University Press, 1955: Palo Alto.

This text contains a number of papers and commentaries delivered at a conference on education and anthropology in California. Viewing education as more than formal schooling, the cultural

anthropological approach that was taken at this gathering is especially significant for a comprehensive dialogue on non-formal education.

Spindler, George D. (Editor) Education and Culture - Anthropological Approaches. Holt, Rinehart, and Winston, 1963: New York.

The text includes a number of anthropologically based articles exploring both the formal and informal aspects of cultural transmission as found in various educational events in diverse cultural settings. Cultural norms, values, and roles are explored in the West African bush school and the tiwi initiation ceremony in an effort to study cultural transmission as an educational process.

Spindler, G.D. "Anthropology May Be An Answer." Journal of Education, CXXIX, 1946, 130-31.

Dr. Spindler advocates the need to include anthropology in the educational process as a means of providing cultural perspective and as a balancing force between the physical and social sciences.

Studies on Compulsory Education. IBE-UNESCO Publication, 1955: Paris.

Although the primary purpose of this series of publications (fifteen in all) is to give an account of the way in which the principle of free and compulsory (formal) education is being applied in various regions of the world; it frequently touches upon traditional educational processes in an attempt to provide harmony with the national culture in the establishment of formalized systems of education.

Sumner, William Graham. Folkways. Ginn and Co., 1940: Boston.

In his chapter on education and history Professor Sumner makes the distinction between schooling and learning. He claims that book learning is addressed to the intellect; not to the feelings, but that feelings are the spring of action. This brief essay begins to grapple with the pros and cons of formal school learning and formal and/or informal learning in nature.

Todd, A.J. The Primitive Family As An Educational Agency. G.P. Putnam's Sons, 1913: New York.

Dr. Todd gives us an outstanding text on education in primitive social systems. His chapters on the aims, content, and methodology of primitive education are extremely penetrating. They offer the reader, many fine examples of and bibliographical references to the formal and informal aspects of primitive systems of learning and teaching.

Webster, Hutton: "Education Among Primitive Peoples." Monroe's Encyclopedia of Education, 1913 pp. 31-35: New York.

Extracting from numerous references, the author explores the range of education among primitive peoples from early childhood to adult initiation.

B. CASE STUDIES IN EDUCATION AND CULTURE

Ammar, H.M. Growing Up in an Egyptian Village. Routledge and Kegan Paul, Ltd., 1954: London.

The author applies principles of sociology and anthropology to the education process in a traditional Egyptian village. Chapter ten on indigeneous styles of learning and teaching holds much impact for pedagogical functions in a pre-literate social system.

Covarrubias, Miguel. Island of Bali. Alfred A. Knopf, 1942: New York.

The author describes the independent, unpampered atmosphere which the child is allowed to develop (within). The child learns much from his father or "guru", including reading and writing in Balinese characters. He learns mythology, ethnics, and history from watching plays and puppet shows, an interesting indigeneous cultural form of educational media.

Dennis, Wayne. The Hopi Child. D. Appleton-Century Company Inc., 1940: New York.

The author has attempted to combine anthropological and psychological tenets in analyzing child behavior and child rearing practices among the Hopi Indians. The text is a fine treatment of socialization-enculturation variables in a traditional cultural setting.

DuBois, Cora. The People of Alor - A Social Psychological Study of an East Indian Island. The University of Minnesota Press, 1944: Minneapolis.

This fascinating study of personality development on Alor has an abundance of implications for the development of anthropological learning theory in diverse cultural settings. Included is a detailed psychological analysis of several native autobiographies.

Earthy, Dora E. Valenge Women. Frank Cass and Co. Ltd., 1968: London.

Incorporated in this vivid ethnographic study on the social and economic life of the Valenge Women of Portuguese East Africa is a chapter on early socialization pertinent to educational practices in a cultural framework.

Erikson, E.H. "Observations on Sioux Education." The Journal of Psychology, VII, 1937 pp. 101-156.

A perceptive article on the complicated social-psychological problems of human relations in cross-cultural contact. Following a historical reflection on the Sioux and their present educational set up on the reservation. The author suggests a possible anthropological reconstruction of Sioux traditional child rearing and educational practices.

Evans-Pritchard, E.E. Witchcraft, Oracles, and Magic Among the Azande. Clarendon Press, 1937: Oxford.

In section three the author presents an interesting chapter on "the training of a novice in the art of a witch-doctor."

Firth, R. We, the Tikopia; A Sociological Study of Kinship in Primitive Polynesia. Allen and Unvin, 1936: London.

Dr. Firth has illustrated throughout his text the many formal and informal learning patterns of childhood among a people of Polynesian descent.

Fortes, Meyer. Social and Psychological Aspects of Education in Taleland. International Institute of African languages and cultures, Volume XI Number 4 "Africa", Oxford University Press: London.

In developing a fundamental theory of learning among the traditional tales, the author details essential social and psychological variables such as expectation patterns, systems of incentives, and social sphere endemic to the transmission of culture in Taleland.

Goldfrank, E. "Socialization, Personality, and The Structure of the Pueblo Society." American Anthropologist, Volume 47, 1945, pp. 517-537.

In centering on the role of discipline in the socialization process, the author investigates the relative significance of infant conditioning to adult personality structure among the Hopi and Zuni.

Helser, Albert David. Education of Primitive People, A Presentation of the Folklore of the Bura Animists With a Meaningful Experience Curriculum. Fleming H. Ravel Co., 1934: New York.

A sensitive application of anthropological findings to the field of education. After introducing the reader to primitive society Dr. Helser proceeds to explore the thought-life of the

Bura animists as sampled from a rich folk-lore. He concludes with a simple, pragmatic life-related curriculum which takes into consideration the environmental and cultural factors in meeting local needs through education.

Hogbin, I. "Education at Ontong Java, Solomon Islands." American Anthropologist, Volume XXXIII, 1931, Number 4, pp. 601-615.

In examining child rearing on Ontong atoll, the author primarily concerns himself with males. He refers to such occurances as the informal learning of etiquette, the responsibility of teaching cast outside the nuclear family to the uncle, and the utilization of fear and ridicule as means of social control.

Hostetler, John A. Educational Achievement and Life Styles in a Traditional Society, The Old Order Amish. U.S. Office of Education, Department of Health, Education and Welfare, 1969: Washington, D.C.

This article examines four areas relating culture and education: 1. The construction of the "core culture" of the traditional community and its relation to education; 2. A description of the socialization patterns in a traditional community; 3. A comparison of academic and personality variables of school children in Amish schools with others; and 4. A description of changing social patterns, noting areas of integration and those of discontinuity.

Hunter, Monica. Reaction to Conquest. International Institute of African languages and cultures, Oxford University Press, 1936: London.

Although this text deals primarily with the formal school as a cultural contact institution, the author does include many good examples of incidential and systematic tribal teaching and learning.

Junod, Henri A. The Life of a South African Tribe. Two Volumes Macmillan and Co., Ltd, 1927: London.

In section B on childhood, the author discusses the free development of the child at nature's hands. He then compares the "Ngoma" or circumcision school to an institution of formal training in which the youth at age fourteen is plucked out of his childhood wonderings and taught endurance, obedience, manliness, tribal ways, and other life skills.

Kenyatta, Jomo. Facing Mount Kenya: The Tribal Life of The Gikuyu. Secker and Warburg, 1953: London.

In chapter five the author discusses at length the tribal education system. He stresses such ideas as education being participation in the life of the community, and the emphasis on character building and interpersonal relations. Criticism is also mounted on the irrelevance of formal schooling in regards to indigeneous motives and needs.

King, A. Richard. The School at Mopass, A Problem of Identity. Holt, Rinehart, and Winston, 1967: New York.

An insightful study of the educational process in a residential school for indian children in the Yukon territory of northwest Canada. It is a case in point of how children learn the subculture of the school and how in the process the aims of education are subverted. An excellent study of formal education as a mechanism of socialization.

Leighton, Dorothea and Kluckhohn, Clyde. Children of the People; The Navaho Individual and His Development. Harvard University Press, 1948: Cambridge.

This book, written as a part of the Indian education research project, examines the development of personalities among Navaho Indians. Included is an analysis of data obtained from the administration of a battery of social-psychological tests.

Li An - Che. "Zuni: Some Observations and Queries." American Anthropologist, 1937 Volume XXXIX, pp. 62-77.

The author makes some perceptive observations into the educational philosophy of the Zuni. Uniting the Zuni practices of religion, leadership, and discipline, a brief, but effective sketch of Zuni educational principles is uncovered.

Linton, Ralph. "Marquesan Culture." The Individual and His Society, edited by Abraham Kardiner, Columbia University Press, 1933: New York.

Of particular interest to the non-school education is professor Linton's description and analysis of the institution of master craftsmen as a salient characteristic of Marquesan culture.

Malinowski, B. The Sexual Life of Savages in North-Western Melanesia; An Ethnographic Account of Courtship, Marriage and Family Life Among the Natives of the Trobiand Islands, New Guinea Eugenics Publishing Company, 1929: New York.

Professor Malinowski has provided a valuable analysis of the education and development of children in a matrilineal community of New Guinea.

McPhee, Colin. A House in Bali. The John Day Company, 1944: New York.

This soft, novel-like memoir of the author's experiences on the island of Bali presents some enjoyable narrative of such pedagogical events as the shadow play and a meeting with the local "guru."

Mead, Margaret. Coming of Age in Samoa. William Morrow and Co., 1928: U.S.A.

Dr. Mead considers the enculturation-socialization process in Samoa as a reflection of both informal and formal aspects of education. From the pedagogical environs of the family to those of the formal school, factors of teaching and learning (growing up) are continually alluded too in her text.

Mead, Margaret. New Lives for Old-Cultural Transformations - Manus, William Morrow & Co., 1956: New York.

Dr. Mead discusses the process of cultural transformation among the natives of manus island, illustrating their emmense and rapid adaptive ability, and the nuances of that adaptive process to a new life style.

Nyerere, Julius. Freedom and Socialism. Oxford University Press, 1968: London.

In chapter 30 - "Education for self-reliance," Mr. Nyerere explores the roots of indigeneous learning in Tanzania, Africa, advocating the need for a perspective on the "book learning" of formal colonial schools founded in the pragmatic, informal ways of education in the traditional tribal social unit.

Opler, Morris. An Apache Life - Way. The University of Chicago Press, 1941: Chicago.

Dr. Opler depicts the development of the individual in relation to society, emphasizing the functions that various institutions play in the socialization of a Chiricahua Apache.

Oswalt, Wendall. Napaskiak: An Alaskin Eskimo Village. The University of Arizona Press, 1963: Tucson.

In chapter three the author illustrates the many informal and formal teaching-learning situations in which the individual grows up to take an active role in community life. He places special emphasis on the sanctioning practices employed at different age levels of development in the socialization process.

Peristiany, J. G. The Social Institutions of the Kipsigis. George Routledge and Sons, Ltd., 1939: London.

Chapter two on initiation demonstrates pedagogical practices in tribal customs as they are received at the hands of elders. Other less formal means of education are indirectly referred to throughout the manuscript.

Rauum, Otto F. Chaga Childhood - A Description of Indigeneous Education in an East African Tribe. International Institute of African Languages and Cultures. Oxford University Press, 1940: London.

After narrating a comprehensive historical summary of past literature and thought on the subject of education among primitive peoples, the author submits a methodological framework for investigating education as a cultural occurance and then proceeds with a penetrating account of indigeneous education practices among the chaga. He completes his manuscript with a commentary on the formal education systems imposed by alien forces and the resultant effects of this contact situation.

Read, Margaret. Children of Their Fathers - Growing Up Among the Ngoni of Malawi. Holt, Rinehart and Winston, 1968: New York.

In studying education as a cultural process Dr. Read has clearly demonstrated that the transmission of knowledge and skills is not limited to the four walls of a formal classroom. In terms of respect, wisdom, maturity and many other characteristics the non-school education exemplified among the Ngoni has much to offer the school as an institution for cultural transmission and change.

Redfield, Robert. "Culture and Education in the Midwestern Highlands of Guatemala." American Journal of Sociology, Volume 48, 1943.

For Professor Redfield, education is identified as "the process of cultural transmission and renewal." He calls attention to the more universal non-school aspects of education as represented in the informal daily situations in which tradition is communicated and modified. He analyzes such situations among the rural Ladinos of midwestern Guatemala where schools are considered external to the culture and traditional ceremonial rites are absent.

Richards, Audrey I. Chisungu. Faber and Faber, Ltd., 1956: London.

The author provides a full description and functional analysis of a girl's initiation ceremony among the Bemba of Northern Rhodesia. The teaching of political, economic and other social values and beliefs are also discussed in this ceremonial process of role transmission.

Schapera, I. Married Life in an African Tribe. Northwestern University Press, 1966: Evanston.

Chapter nine stresses the parental responsibility for rearing and educating the children they have produced. Education is not considered to emphasize originality and personality development, but sought merely to make the individual a useful member of his family and a citizen of his tribe. This chapter concludes with a note on the revolt of modern "schooled" youth of the Kgatla tribe.

Spencer, Baldwin and F.J. Gillan. The Northern Tribes of Central Australia. Macmillan and Co., Ltd., 1904: New York.

Although the entire text warrants reading for its intricate description of tribal life in northern and central Australia, chapter eleven on initiation ceremonies provides a detailed account of the formal passage of youth into adult roles in tribal life.

Spiro, M.E. "Education in a Collective Settlement in Israel." American Journal of Orthopsychiatry, 25:283-92, 1955.

In this article on collective education in an Israeli kibbutzim the author refers to the informal nature of instruction and learning in a number of educational processes geared to the effective sozialization of the child.

Stayt, Hugh A. The Bavenda. International Institute of African Languages and Cultures, Oxford University Press, 1931: London.

Chapters nine and ten are excellent analysis of learning events during childhood and initiation schools among the Bavenda. The description of the "mahundwant" or miniature village constructed and lived in for a several week period by the children, free from adult direction is a most interesting non-school educational activity.

Wedgewood, C.H. "The Life of Children in Manam." Oceania, Volume IX Number 1, September, 1938, pp. 1-29.

Stressing the effect of social structure and kinship organization on child rearing, the author describes the formal and informal ways in which the individual learns to take part as an adult member of the community.

Whiting, John W. M. Becomong a Kwoma: Teaching and Learning in A New Guinea Tribe. Yale University Press, 1938: New Haven.

Having described the process of growing up among the Kwoma, the author inquires into the nature of cultural transmission and

the psychological analysis of the manner in which that transmission occurs. Applying the Miller-Dollard social learning model as a framework for analysis, the author attempts to formulate a viable cross-cultural theory of social learning and pedagogy from his findings among the Kwoma.

Wilson, Monica. Good Company. Oxford University Press, 1951: London.

In chapter four the author concerns herself with values. She shows that the principal form of education among the Nyakyusa revolves around the notion of "ukwangala" or learning through the social interaction of "good company." Through conversing with others, wisdom is gained. For the Nyakyusa, a man out of company has only his own thoughts and manners, and nothing to compare them to.

C. A CONSIDERATION OF VARIABLES IN CROSS-CULTURAL LEARNING

Al-Issa, Ihsan and Wayne Dennis (edit.) Cross-Cultural Studies of Behavior. Holt, Rinehart, and Winston, Inc., 1970: New York.

This text employs a number of case studies to examine cross-culturally such variables as thought, perception, and language and their effect on behavioral outcomes. This is a most important work for the evaluation of teaching and learning phenomena in divergent cultural millieus.

Bernstein, Basal. "Social Class and Linguistic Development - A Theory of Social Learning." Education, Economics, and Society, edited by Halsey, Floud and Anderson. Glencoe Free Press Inc., 1961: U.S.A.

The author discusses the relationship of social class (sub-culture) to language structure, and to thought-perceptual processes. He claims that the language one learns, as associated with social class, conditions what is learned, how it is learned, and all future learning. If one views social class strata as a unique socio-cultural system then Bernstein's work is very essential to the study of education cross-culturally.

Boas, Frantz. The Mind of Primitive Man. The Macmillan Co., 1911: New York.

An early researcher into the mental functioning of primitive man, professor Boas discusses the influence of socializing experiences on thought patterns and perceptual operations. Although he does not completely discard hereditary factors, he makes a strong argument for the influence of social conditioning upon thought processes as a distinctly cultural phenomenon.

Brembeck, Cole S. "Rising Educational Aspirations and School Learning." A paper delivered at a Joint Seminar on Cultural Factors in Educational Change at the East-West Center, University of Hawaii August 1965: Hawaii.

This is an investigation into the multiple cultural factors; motivation, social interaction, identity, aims, values etc. effecting school learning. The author submits the formal school as an agent for social change in which discontinuity is inherent. He advocates the need to maintain a balance in the transition from old traditional values to new aspirations and life ways.

Carroll, John B. Language and Thought. Prentice-Hall Inc., 1964: New Jersey.

This short book on language and thought begins with the fundamental concept of language as a symbolic pattern of communication and progresses through to the relationship between language and cognition.

Cazden, Courtney B. and John, Vera P. "Styles of Learning Among American Indians." Center for Applied Linguistics, Feb. 1969: Washington, D.C.

The authors discuss such factors as cultural values, patterns of socialization, and language in an investigation of learning styles among the Piute Indians.

Dart, Francis E. & Panna Lal Pradhan. "Cross-Cultural Teaching of Science - Study of the Intellectual Environment in Which Children Live May Lead to Better Science Teaching." Science, 10 February 1967, Volume 155, Number 3763.

The authors discuss the difficulty in teaching science in a culture which relates to reality in more of a mythical, accepting manner. They conduct several interviews and short experiments to demonstrate the Nepali world-view and to justify the belief in that world-view which has important effects on the learning/teaching processes as espoused in the formal classroom.

Deutsch, M. "The Role of Social Class in Language Development and Cognition." American Journal of Orthopsychiatry, Volume XXXV Number 1, 1965.

The author closely links language development, social class and thought pattern. He considers language to be a dimension directly effected by socio-cultural environment which in turn acts upon one's logio-meaning arrangement of thought. Thus social environmental deprivation becomes a leading factor in the lack of acquisition of language and problem solving (mental) skills.

Diamond, Stanley (editor) Primitive Views of the World; Essays from Culture in History. Columbia University Press, 1960: New York.

This text offers a collection of essays by eleven scholars engaged in discussing their definitions of primitive views of the world and factors related to their development.

A. Davis, R. Havighurst. Intelligence and Cultural Differences: A Study of Cultural Learning and Problem Solving. University of Chicago Press, 1951: Chicago.

In chapter three, Dr. Havighurst broaches the question of "what are the cultural differences which may effect performance on intelligence tests?" He discusses such factors as socio-economic class, experience, and motivation.

Fishman, Joshua and Charles Ferguson and J. Das Gupta. Language Problems of Developing Nations. John Wily and Sons, Inc., 1968: New York.

In chapter two Mr. Ferguson looks at language developmentally. He considers all languages to have euqal phonetical, grammatical, and semantic capacity but they can be culturally at one of three different levels of development; graphic, standardized, and modern. The implication is that only the spance of the language (in terms of it's stage of development) and not the language itself effects the equalization of communication, thought patterns, and meaning across cultures.

Firth, J.R. "Personality & Language in Society." Sociological Review. Volume 42 pp. 8-14, 1950.

Dr. Firth is concerned with such aspects of language as meaning and social context. He views language as the primary tool for the cultural transmission of knowledge and skills, and as essential element in the education process.

Gay, John and Cole, Michael. The New Mathematics and An Old Culture- A Study of Learning Among the Kpelle of Liberia. Holt, Rinehart, and Winston, 1967: New York.

A model case study of cultural influences on the learning process. The authors look at such factors as language, thought patterns, and world view as significant variables in both the indigeneous non-school educational system and the modern formal school setting.

Goldenweiser, Alexander. History, Psychology, and Culture. Alfred A. Knoff, 1933: New York.

Part II is an excellent investigation of the various theories of the primitive mind and culture. Part IV depicts the origins of primitive education and the factors leading to the development of formalized school systems.

Gruber, Frederick C. (edit.) Anthropology & Education. University of Penn. Press, 1961: Philadelphia.

In an introductory essay, Dr. Wallace describes the related importance which revolutionary, conservative, and reactionary societies give to intellect, morality, and technic. Professor Goodenough follows with a discussion of the identification of the individual in society and of societies within the world society according to the roles they choose or must assume. Professor Hymes shows the importance of language and identification. He espouses an evolutionary theory of languages and maintains that some languages are more capable of growth and adaption than others. Finally, Dr. Lee compares motivation patterns of Western man (extrinsic, getting) and the primitive man (intrinsic - self-actualizing).

Herskovits, M. and Segall, M. and Campbell, D. The Influence of Culture on Visual Perception. Bobbs - Merrill Co., 1966: Indianapolis.

After submitting several theoretical positions, representing various disciplines, on the topic of cultural influences on visual perceptions, the authors test four hypothesis. The primary conclusion is that perception is a culturally learned phenomenon through the unique acquisition of enculturated influences.

Hess, R. D. & Shipman, V.C. "Early Experience and the Socialization of Cognitive Modes in Children." Child Develop. 36:869-86 December 1965.

This paper deals with the question: what is cultural deprivation and how does it act to shape and depress the resources of the human mind? The arguments presented are: first, the behavior which leads to social, educational, and economic poverty is socialized in early childhood; second, the central quality invalued in the effects of cultural deprivation is a lack of cognitive meaning in the mother-child communication systems; and, third the growth of cognitive processes is fostered in family control systems which permit a wide range of alternatives of action and thought.

Herwett, Edgar L. "Ethnic Factors in Education." American Anthropologist, VII, 1905, 1-16.

The author claims that "ethnic mind, character, ideals, and motives are developed primarily by definite physiographic conditions of age long duration." He proposes the application of anthropological principles in the establishment of experimental education stations in ethnically different cultures to develop the field of ethnopedagogy.

Hobbouse, L.T. Mind in Evolution. Macmillan & Co., 1926: London.

The author hypothesizes a general trend of mental evolution, and then attempts to test his hypothesis so far as animal intelligence and the generic distinction between animal and human intelligence are concerned. He further considers the question, "is the mind the essential driving force in all evolutionary change?"

Kaplan, Bert (edit.) Studying Personality Cross-Culturally. Harper and Row Pub., 1961: New York.

This group of writings incorporates such cross-cultural aspects of personality development as psychic perception mental functioning, motivation patterns, and linguistics. All are important elements for the construction of theory and practice in cross-cultural pedagogy.

Kaplan, R.B. "Cultural Thought Patterns in Inter-Cultural Education." Diag. Language Learning, Volume 16 Number 42: pp. 1-20 1966.

The author compares language learning and rhetoric as it relates to cultural thought patterns in five basic cultures (lingul): English, semetic, oriental, romance and Russian. He refers to the cultural anthropological viewpoint that given acts and objects appear vastly different in dissimilar cultures, depending on the values attached to them. He also alludes to the psychological support of this view based on the insistence that perception is strongly influenced by the individual's frame of reference. Thus, Kaplan claims that certain linguistic and behavioral patterns might best be comprehended within certain logical structures (cultural relativism). For him, cultural differences in the nature of rhetoric supply the key differences in teaching approach. Rhetoric here refers to what goes on in the mind (logio-meaningful pattern) as opposed to what comes out of the mouth. i.e. factors of analysis, data gathering, interpretation and synthesis.

Kluckhohn, R.F. and Strodbeck, F.L. Variations in Value Orientation. Row, Peterson and Co., 1961: Evanston, Illinois.

In chapter one the authors examine the dominant and variant value orientations as approached by several different theoretical perspectives. They attempt to get at the basic values or core of meanings in a culture. They proceed to evolve a classification system of value orientations. This work is important for its contribution of cultural value orientations as a significant variable in cross-cultural education, formal and non-formal.

Lawton, Dennis. Social Class, Language, and Education. Routeledge and Kegan Paul, Ltd., 1968: London.

In chapter four "Language and Thought", the author succinctly summarizes theories of cognitive development and language as expounded by Luria, Vygotsky, Piaget and others. He concludes with his own belief in the relevance of this topic by implying that language factors not only operate to restrict or enlarge one's universe but also one's mode of thought and ability to benefit from educational processes.

Levi-Strauss, Claude. The Savage Mind. University of Chicago Press, 1970: Chicago.

This is a complex account of the mental processes of primitive man. The author builds a comprehensive array of examples to support his belief that the savage mind is indeed capable of approaching the world at the so called "abstract" level of thought and that he is not governed solely by economic or biological needs.

Levy-Bruhl, L. How Natives Think. George Allen and Unwin Ltd., 1926: London:

This manuscript inspects the logical makeup in primitive or traditional man in an effort to justify the pre-logical, mystical nature of traditional man's mentality. The entire text has implications for the thought/logio processes as a cross-culturally relevant variable in learning, be it formal or non-formal.

Malinowski, B. Dynamics of Cross-Cultural Change - An Inquiry Into Race Relations in Africa. Yale University Press, 1945: London.

This text illustrates a dynamic model for social change resulting from cross-cultural contact situations. Viewing the school as a formal contact institution, this model offers many ideas applicable to the processes of learning and teaching as cross cultural contact functions.

Malinowski, B. "Native Education and Culture Contact." International Review of Missions, 1936 Volume XXV.

Professor Malinowski presents a number of insights and suggestions on the traditional African education process and its contact with the European system of schooling.

Mannheim, Karl. Essays on the Sociology of Culture. Routledge and Kegan Paul Ltd., 1956: London.

In his section on proper and improper concepts of the mind, the author contends that ultimately, socialization is that transmission of thought patterns from one collective generation to the next. Considering education as a cultural process of transmission and renewal, this section offers some novel insights regarding thought patterns as a significant cross-cultural variable in the learning process.

Mead, Margaret. Culture and Commitment. Doubleday and Co., 1970: New York.

In her exploration of the factors related to the "generation gap", Dr. Mead centers on three basic notions of culture and learning interaction models: the post-figurative in which children learn primarily from their forebearers; the cofigurative in which peer teaching predominates; and the prefigurative in which adults learn from children and peers. She further relates the notions of commitment and entrance (rites of passage) into adult life as turning points in the learning process from a cultural perspective.

Opler, Morris. "Cultural Alternatives and Educational Theory." Harvard Educational Review, XVII, 1947, 28-44: Cambridge.

Dr. Opler critiques the evolutionary cultural theorists position that simple or pre-literate societies have limited cultural alternatives and infrequent opportunity to make choices. He supports his position with examples of multiple alternative situations inherent in the Jicarilla Apache marriage arrangements.

Opler, Morris E. et. al. Strategic Intervention in the Cultural Change Process. Comparative studies of cultural change - Dept. of Anthropology, Cornell University, 1967: Ithaca, New York.

This three part study on the change process in a Latin American development project (VICOS) (an anthropological approach) offers some perceptive analysis and theory construction in the social processes of cultural transfer, contact, and change.

Piaget, Jean. Language and Thought of the Young Child. Harcourt, Brace, and Co., 1932: New York.

One of Piaget's most renowned works, this manuscript on cognitive development and language during the early years of childhood has strong overtones for the learning process viewed cross-culturally.

Radin, Paul. Primitive Man as Philosopher. D. Appleton and Co., 1927: New York.

In Part II of his text, Dr. Radin elaborates upon the higher aspects of primitive thought processes in an effort to refute Levy-Bruhl's position concerning the mental perspective of primitive man and his pre-logical framework. Dr. Radin argues avidly for the complex, abstract processes inherent in much of primitive man's mental functioning. The implications of the discussion for education and culture are enormous.

Redfield, Robert. "The Folk Society" American Journal of Sociology, January 1947: Vol. LII no. 4.

In this article, the author conceptualizes an ideal type of "primitive or "folk" society. Inherent in his conceptualization are the broader implications of cultural phenomenon pertinent to the variables and factors of learning and teaching when viewed from a cultural perspective.

Redfield, Robert, "Primitive World View," Proceedings of the American Philosophical Society, 96, 1952, pp. 30-36.

In this lecture, Professor Redfield reviews five fundamental conceptual schema for comparing cultures. He then proceeds to investigate the notion of "world view" as a significant schematic variable in the socialization (learning) process from the standpoint of culture.

Redfield, Robert, The Papers of Robert Redfield - Human Nature and the Study of Society, University of Chicago Press, Chicago, Illinois, 1962.

This text contains a number of Redfield's major and minor works in socio-cultural anthropology. Of particular interest are his letters to friends and his section on primitive man, thinker and intellectual. These shed much light on the concept of world-view and throught processes as they relate to the learning process in cultural perspective.

Sapier, Edward, Culture, Language and Personality. David Mandelbaum, Editor, The Selected Writings of Edward Sapir, University of California Press, Berkeley, California, 1949.

The entire volume sets forth a host of stimulating ideas concerning the relationship between language, culture, and personality development. This is certainly an important work for those who consider language characteristics an essential component in the development of cross-cultural learning models.

Sapir, Edward, "Conceptual Categories in Primitive Languages," Science, 1931, 74:578.

This is a brief article in which Dr. Sapir claims that language doesn't only order experience but tends to define experience via the implicit expectations it throws onto the field of experience. Language becomes a self-contained conceptual system with implicit effect on the learning processes differing from culture to culture as languages change.

Tax, S., "World View and Social Relations in Guatemala," American Anthropologist, 43, 1941, pp. 27-42.

The author addresses the problem of cultural contact and social change through an exploration of world view and social relations among the Indians and Ladinas of Guatemala.

Thomas, W.I., Source Book For Social Origins, The Gorham Press, Boston, 1909.

In part two, "mental life and education," there are papers by Boas, Spencer, and Dewey on the primitive mind. These are followed by two articles by A.W. Howitt on Australian initiation ceremonies and food regulations dealing with indigeneous education and the role of social control. The author illustrates that formal instruction was mainly moral and that occupational skills were picked up informally.

VanGennep, Arnold, The Rites of Passage, The University of Chicago Press, Chicago, 1960.

This analysis of ceremonies accompanying an individual's "life crises" is broken down into three major phases: separation transition, and incorporation. The import of VanGennep's work for cultural learning theory is great.

Whiting, John W., and Irvin L. Child, Child Training and Personality: A Cross-Cultural Study, Yale University Press, New Haven, Conn., 1953.

If much informal learning does indeed occur in the home amidst the family structure, then this text is extremely relvant for a clear understanding of early culturally governed educational events that one encounters in the process of child-rearing.

Whorf, B.L., Language, Thought, and Reality, John B. Carroll, ed., John Wily and Sons, Inc., New York, 1956.

Although the entire text is very stimulating, Dr. Whorf's chapter on language and thought in primitive communities is highly relevant for the consideration of language and logical formation in the learning processes of differing cultural groups.